

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

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AND

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From the Columbian Star.

### CHARACTER OF THE EARLY AMERICAN BAPTIST PREACHERS.

In pursuing our remarks on this subject, we most briefly advert to a peculiarity in the manner of those good men of whom we are attempting a description. That sacerdotal men, and cold reserve, which had been the policy of the clergy in the time of papal supremacy, and which the Reformation did not wholly abolish, was laid aside by them. Instead of appearing among the people in the staid and stiffness of professional distance and severity, they assumed a position at all times accessible. No factitious artifices encompassed them; no haughty airs marked their deportment. Familiar and affable to all, they stood among the people as one of themselves. It was their evident aim, to be, and to appear nothing more than humble members of the great human brotherhood, to be strictly identified with the common species, whose hopes and characters they designed to affect, and to shrink from no similarity of circumstances with the meanest individuals. Those clerical formalities which had been introduced from the mother country, were all rejected by these plain, unaffected men, who were determined to have their conversation in the world with simplicity and godly sincerity. Their plan led them to use every effort to break down the wall which separated the minister of the Gospel and his people, and to give effect to their ministry by all the acts of a winning affection and ardent charity. In the discharge of their functions, they did not wait until churches and congregations were formed and embodied into regular communities, capable of holding out to them the rewards of temporary emolument. Had they waited for such calls, they would have accomplished nothing. The state of society was too little advanced beyond its mere rudiments, to render practicable the regular settlement of ministers; and, accordingly, had the early heralds of our religion hesitated, until the forest had yielded to cultivation, until the march of the useful and refined arts had subdued the roughness of the scene of their labors, until refined society and polished life had invited their residence, the wilderness and the solitary place had never blossomed under their benignant charities. As an instance of their honest, intrepid, and simple devotion, and of the influence which the meekness of their wisdom exerted upon the minds little susceptible of tenacious emotions, we quote an incident from the life of ELIJAH BAKER, a Virginian by birth. His persecutors threw him into prison, where they confined him for many days. Not satisfied with this, they meditated a still more vindictive course against him, seized him by a lawless power, put him in charge of a captain of a vessel then lying in the adjacent waters, with instructions to the captain, and a special contract, to make him work his passage over the seas, and then to leave him in some of the countries of Europe. "This," says the writer, "took place on Saturday night. He was immediately put to work, and kept at it until late at night. The next being Lord's day, he asked and obtained leave of the captain to sing and pray among the crew. The captain attended, was a good man, and without delay released him."

The growth of two Christian denominations in our land, has been distinguished by an uncommon and nearly equal rapidity. We now refer to the Baptists and Methodists. Other religious communities were established by powerful accessions made through the channel of emigration from European countries. The Congregationalists obtained an early prevalence in New-England, the Presbyterians in the middle States; and in most of the other States, the Church of England was the established religion. A feeble band of Baptists, partly from Great Britain, and partly from Holland and Germany, was occasionally found weak and insulated, whilst the Methodists were not known. At present each of these is spread in large and flourishing churches over every part of our Union. The contrast which may exist in their respective peculiarities, is not the present subject of discussion. One thing is evident; and that is, that how opposite soever they may be in their doctrinal sentiments, and modes of church government, there is common to both a remarkable tendency to success and enlargement. This facility for rapid extension, depends in a great degree upon the constitution of the ministry in both these bodies. By dispensing with classical and literary attainments,

as pre-requisites to the ministerial office, and by affording encouragement to such attainments as important helps to it, they have been able to bring into the immediate service of the cause the talent, piety, influence, and holy enterprise of a large body of men, who, otherwise, would have remained in private life. Such officers of the church, from the very circumstance now named, were exempted from that professional importance which can be contented with nothing short of pastoral, or other local, yielding a competent support.

But whilst a similarity existed between these two denominations, in respect of qualifications for the sacred office, there was an obvious difference in the manners and social habits of their preachers. This difference was more obvious and definite about the close of the last century, than at present; but may still be traced in lines sufficiently distinctive. In referring to it we intend no invidious comparisons, since it is well known that the moral and religious worth of men is not affected by their costume, or modes of social intercourse. Our allusion, therefore, is merely for the sake of illustration. In their dress and manners, the Baptist preachers were far removed from every semblance of singularity. Their habits of intercourse with others were almost the reverse of stiffness and formality. Whilst they possessed that happy pliancy of temper, which enabled them to descend to the kindest familiarities to every state of man, many of them were qualified by education and habit for the more elevated conditions of society. On the other hand, we readily admit, that in the present state of refinement, many of them would appear coarse and uncouth. The brethren of the Methodist persuasion assumed a different deportment. Their very dress was unusual. Most of them had a stiff, lofty carriage and rather repelled than invited familiar intercourse. They appeared to partake more of the austerity of the first Baptist, than did the Baptists themselves; and though bold and energetic in preaching, evidently courted solitude and reserve.

As an example of the ease and Christian affability of manners for which the more distinguished Baptist preachers were remarkable, we introduce the subjoined incident from the life of JOHN GAXO:

"From this place he proceeded on towards North Carolina, having a young man with him, who chose to bear him company on the way. We arrived at a house just at dusk, the master of which gave us liberty to tarry. After we had conveyed our things into the house, he asked me if I was a trader; which I answered in the affirmative. He asked me if I found it to answer; to which I answered, 'not so well as I could wish.' He replied, 'Probably the goods did not suit.' I told him, 'No one complained of that.' He said I held them too high. I answered, 'Any one might have them below their own price.' He said he would trade on these terms; which, I said, I would cheerfully comply with. I then asked him, 'If gold tried in the fire, yes, that which was better than the fine gold wine and milk, durable riches and righteousness, without money and without price would not suit him?' 'O,' said he, 'I believe you are a minister.' I told him I was, and had a right to proclaim free grace wherever I went. This laid the foundation for the evening's conversation; and I must acknowledge his kindness, though he was not very desirous of trading, after he discovered who I was."

"From hence I returned by the way of Ketchikan, on Blue-Ridge, where the inhabitants are scattered. On my road, I observed a thunder-storm arising, and rode speedily for the first house. When I arrived, the man came running into the house, and seeing me appeared much alarmed; there being at that time great demands for men and horses for Braddock's army. He said to me, 'Sir, are you a press-master?' I told him I was. 'But,' said he, you do not take married men?' I told him surely I did; and that the Master I wished him to serve was good, his character unimpeachable, the wages great, and that it would be for the benefit of his wife and children, if he enlisted. He made many excuses, but I endeavored to answer them, and begged him to turn out a volunteer in the service of Christ. This calmed his fears, and left him, and proceeded on my way to Ketchikan, where I spent some time, and baptized Mr. Hall."

An active, revival spirit, breathed through all the labors of our earlier ministers. Of this fact no stronger evidence can be given than the powerful effects which their ministrations produced. Many of them caught the glowing fire of Whitfield, with whom they were contemporaries, and went forth in the demonstration of a spirit which roused the dormant feelings of vast multitudes. This was remarkably the case with the elder GAXO, LUNSFORD, of Virginia, SILAS MERCER, and many others who exemplified a similar devotion to the cause of Christ. GAXO was an uncommon man. In the character of an itinerant preacher his labors were extensively blessed. His fine, sonorous voice, his manly person, his impassioned confidence in the truths which he preached, the brilliant force of genius that gave point and energy to his preaching and conversation, all combined to make him a minister of the first distinction. His success was only inferior to that of Whitfield. LUNSFORD is thus eloquently described by SEMPLE, in his history of the Virginia Baptists. "In his best strains he was more like an angel, than a man. His countenance, lighted up by an inward flame, appeared to shed

beams of light wherever he turned. His voice always harmonious, now seemed to be tuned by descending seraphs. His style and manner were so sublime and energetic, that he seemed indeed like an ambassador of the skies, sent down to command all men every where to repent." The mind of Mercer was at once bold and discriminating. Wherever he stood forth in gospel panoply, the movements of a master-spirit were conspicuous, in sustaining the most effectual attacks upon the strong holds of sin and error. Few men ever executed with greater faithfulness and success, the grand provisions of the mighty commission under which he acted.

Such preachers, together with their zealous, and laborious coadjutors, carried into all the regions that they visited a REVIVAL SPIRIT. They sounded an alarm which reached the ears of Zion's slumbers; by pungent truth they made their way to the consciences of the guilty; by powerful argument they confounded the unbelief of men; and by the affecting representations of the love of Christ, they were the honored instruments of attracting many souls to the standard of the Cross. The scenes of deep excitement, of which our fathers have told us, bore witness to the power of their masculine, unpretending eloquence.

Their doctrinal views were such as gave a just weight to their preaching. With a few exceptions, they had embraced that scheme of scriptural truth, which humbles the sinner by the display of his total corruption and impotence, and which exalts the Saviour by making salvation to be wholly of grace. That species of Calvinism which asserts the obligation of all men to repent and believe the gospel, and which urges believers to the maintenance of a holy life, as the only visible criterion of their acceptance with God, was the doctrinal platform on which they stood. But all their views were pre-eminently practical. They gave no place to that balmy theology which leaves Christians in a sort of antinomian inaction, and makes heaven the privilege of confident professors, rather than the home of the pure in heart. A holy strictness of life was inculcated in their preaching; ardent appeals to the conscience of men, bold reproofs, and cutting applications, were leading traits of their public performances. Their great success in building up the church and in extending the influence of the Baptist name, must be attributed, under the grace and blessing of God, to their firm and unwavering perseverance in asserting evangelical truths. They seemed not to glory, save in the Cross of our Lord Jesus Christ.

## FULFILMENT OF PROPHECY.

The following article on the fulfilment of Prophecy, in regard to the Seven Churches, is extracted from "Letters from the Aegean."

There cannot possibly be placed on record a more striking example of the literal and circumstantial fulfilment of a prophecy, than the instance of the denunciations directed against the Seven apocalyptic Churches. The later events in the history of the world, the predictions of which profess to be contained in the writings of inspiration, are all cloaked in mystery, or couched in language which is impressive from its very obscurity. Here there is no circuitous style of allegory, and no dark forebodings dealt forth through the involutions of mysticism; the words of the prophet are plain, concise, and equally palpable in their enunciation and fulfilment. The accomplishment of some was deferred but a brief period from the moment of their declaration, while the more slow but equally certain progress of the others is at length completed.

1. As the chief stronghold of Christianity in the East, and that centre from whence its rays were most brilliantly disseminated, till "all they who dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks," Ephesus is first addressed by the Evangelist; his charge against her is a declension in religious fervor, and a threat in consequence, a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome and the sophism of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the Prophet, increased to a total forgetfulness, till at length the threatenings of the apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire, in the fourteenth century; preserving no halo of its glory, save the twilight of tradition, and no vestige of Christianity, except the desolated ruins of Aesacloek.

2. To Smyrna the message of St. John conveys at once a striking instance of the theory I am illustrating, and a powerful lesson to those who would support the shrine of Omnipotence by the arm of impotency, and fancy they can soothe the erring soul by the balm of persecution, and correct its delusions by the persuasions of intolerance. To this church is foretold the approach of tribulation, and poverty, and sufferings, and imprisonment; while the consequence of their endurance is to add permanency to their faith, and to reward their triumphs with the crown of immortality. Since the first establishment of Christianity at Smyrna, from the murder of Polycarp, down to the massacre of the Grecian Patriarch, and the persecutions of to-day, the history of Smyrna presents but one continued tale of bloodshed and religious barbarity; the sabre of the Ottoman promptly succeeding to the glaive of the

Roman, in firm, but bootless attempts, to overthrow the faith of "the Nazarene;" but centuries of oppression have rolled over her in vain, and at this moment, with a Christian population of fourteen thousand inhabitants, Smyrna still exists, not only as the chief hold of Christianity in the East, but the headquarters from the successors of the Apostles, in imitation of their exertions, are daily replanting in Asia those seeds of Christianity which they were the first to disseminate, but which have long since perished during the winter of oppression and barbarism.

This fact is the more remarkable, since Smyrna is the only community to which persecution has been foretold, though to others a political existence has been promised. It would seem, however, that in their case, ease and tranquility had produced apathy and decay; while, like the humble plant which rises most luxuriantly towards heaven the more closely it is pressed and trodden on, the church of Smyrna, in common with the persecuted tribes of every age and of every clime, has gained strength from each attack of its oppressors, and triumphs to-day in its rising splendour, while the sun of its oppressors is quickly gliding from twilight to oblivion.

3. Against Pergamos is addressed the charge of instability; but to its wavering faith is promised the all-powerful counsel of the Deity. The errors of Balaam and the Nicolaites have been put away; Pergamos has been preserved from the destroyer, and three thousand Christians now cherish the rites of their religion in the same spot where it was planted by the hands of St. Paul.

4. To Thyatira a similar promise has been made, and a similar result ensued. Amidst a horde of infidels, and far removed from intercourse with Christendom, the remnant still exists, to whom had been promised "the rod of iron" and "the star of the morning."

5. But by far the most remarkable is the catastrophe of Sardis; and the minuteness with which its downfall corresponds with its prediction cannot fail to strike the most obtuse skeptic. A lengthened accusation of formality in doctrine, and the outward show of religion without its fervour, leads to the announcement: "I will come on thee as a thief in the night; thou shalt not know what hour I will come upon thee;" but "thou hast a few names even in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy."

It is needless to trace the gradual decay of Sardis. Once the capital not only of Lydia but of Asia Minor, its boasted pre-eminence intellectually and politically gave the first impulse to its decline. I am not sufficiently versed in theological lore to trace the gradations of its fall; but its overthrow came, "like a thief in the night," during that earthquake, which, in the reign of Tiberius, levelled its proudest compeers with the dust. It did certainly undergo a temporary and sickly recovery, but it was only to relapse into a more slow but equally fatal debasement; and the modern Sart scarcely merits to be called the dust of Sardis. So far for the first clause of the prophecy; and the second is not less striking, if we may consider the little church of Tartar Keuy, as that remnant "who should walk in white." Such literal instances are seldom to be paralleled.

6. Philadelphia is the only one of the Seven Churches on whom unqualified praise has been bestowed, and to whom a permanent endurance is foretold. Both its physical and political situation would seem to conspire in contracting the fulfilment of the prediction; earthquakes and subterranean convulsions on the one hand, and wars and ruinous invasions on the other; but it still endures, despite of both, and its community, though not the most numerous, is by far the purest in Asia.

7. I have already alluded to Laodicea: its crime was pride, its punishment desolation. The threatening is accomplished; it now stands rejected of God and deserted by man, its glory a ruin, its name a reproach!

- a Acts ix. 10.
- b Nevertheless, I have somewhat against thee because thou hast left thy first love. Rev. ii. 4.
- c I will come unto thee quickly, and will remove thy candlestick out of its place, unless thou repent. Rev. ii. 5.
- d Vile p. 73.
- e I know thy works, and tribulation and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.
- f Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Rev. ii. 9, 10.
- g Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.
- h Vile Rev. ii. 14, 15.
- i I will come unto thee quickly, and will fight against them with the sword of my mouth. Idem.
- j Vile Rev. ii. 20, 27, 28.
- k Rev. iii. 3, 4.
- l Vile p. 110.
- m Thou hast a little strength, thou hast kept my word, and hast not denied my name. Rev. iii. 8.
- n Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. Idem.

Intimacy has been the source of the deadliest enmity, no less than of the firmest friendship; like some mighty rivers, which rise on the same mountain, but pursue quite a contrary course.—Lacan.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.—lb.

1. On the practical influence which the doctrine of a future state ought to have upon our affections and conduct.

When we look around us on the busy scene of human life, and especially when we contemplate the bustle and pageantry which appear in a populous city, we can scarcely help concluding, that the great majority of human beings that pass in review before us, are acting as if the present world were their everlasting abode, and as if they had no relation to an invisible state of existence. To indulge in sensual gratifications, to acquire power, wealth and fame, to gratify vanity, ambition and pride, to amuse themselves with pictures of fancy, with fantastic exhibitions, theatrical scenes and vain shows, and to endeavour to banish every thought of death and eternity from the mind, appear to be in their view the great and ultimate ends of existence. This is the case, not merely of those who openly avow themselves "men of the world," and call in question the reality of a future existence; but also of thousands who regularly frequent our worshipping assemblies, and profess their belief in the realities of an eternal state. They listen to the doctrines of eternal life, and of future punishment, without attempting to question either their reality or their importance, but as soon as they retire from "the place of the holy," and mingle in the social circle, and the bustle of business, every impression of invisible realities vanishes from their minds, as if it had been merely a dream or a vision of the night. To cultivate the intellectual faculties, to aspire after moral excellence, to devote the active powers to the glory of the Creator, and the benefit of mankind; glories of this world as a transient scene that will soon pass away, and to keep the eye constantly fixed on the realities of an immortal life—are characteristics of only a comparatively small number of individuals scattered amidst the swarming population around us, who are frequently regarded by their fellows as a morose and gloomy race of beings. Though death is making daily havoc around them, though their friends and relatives are, year after year, dropping into the grave, though poets and orators, princes and philosophers, statesmen and stage-players, are continually disappearing from the living world; though sickness and disease are raging around and laying their victims of every age prostrate in the dust, and though they frequently walk over the solemn recesses of the burying ground, and tread upon the ashes of "the mighty man, and the man of war, the judge and the ancient, the cunning artificer, and the eloquent orator,"—yet they prosecute the path of dissipation and vanity with as much keenness and resolution, as if every thing around them were unchangeable, and as if their present enjoyments were to last for ever.

If this representation be founded on fact, we may assuredly conclude, that the great bulk of mankind have no fixed belief of the reality of a future world, and that more than the one half of those who profess an attachment to religion, are as little influenced in their general conduct by this solemn consideration, as if it were a matter of mere fancy, or of "doubtful disputation." It is somewhat strange, and even paradoxical, that amidst the never-ceasing changes which are taking place among the living beings around us, men should so seldom look beyond the grave to which they are all advancing, and so seldom make inquiries into the certainty and the nature of that state into which the tide of time has carried all the former generations of mankind. If a young man were made fully assured that, at the end of two years, he should obtain the sovereignty of a fertile island in the Indian ocean, where he should enjoy every earthly pleasure his heart could desire,—his soul would naturally bound at the prospect, he would search his maps to ascertain the precise position of his future residence, he would make inquiries respecting it of those travellers who had either visited the spot or passed near its confines; he would peruse with avidity the descriptions which geographers have given of its natural scenery, its soil and climate, its productions and inhabitants; and, before his departure, he would be careful to provide every thing that might be requisite for his future enjoyment. If a person, when setting out on a journey which he was obliged to undertake, were informed that his road lay through a dangerous territory, where he should be exposed, on the one hand, to the risk of falling headlong into unfathomable gulfs, and, on the other, to the attacks of merciless savages,—he would walk with caution, he would look around him at every step, and he would welcome with gratitude any friendly guide that would direct his steps to the place of his destination. But, in relation to a future and invisible world, there exist, in the minds of the bulk of mankind, a most unaccountable apathy and indifference; and not only an indifference, but, in many instances, a determined resolution not to listen to any thing that may be said respecting it. To broach the subject of immortality, in certain convivial circles, would be considered as approaching to an insult; and the person who had the hardihood to do so, would be regarded as a rude, sanctimonious intruder. How unaccountably foolish and preposterous is such a conduct! especially when we consider, that those very persons who seem to be entirely regardless whether they shall sink into the gulf of annihilation, or into the regions of endless perdition, will pass whole days and nights in chagrin and despair for the loss of some employment, for a



slight affront, or for some imaginary reflection on their reputation and honour!

Were it necessary to bring forward additional proofs that the greater part of mankind have no belief in a future state, or, which amounts nearly to the same thing, that it has no influence whatever on the general tenor of their thoughts and actions—the prominent features of their conduct afford abundant evidence of this melancholy truth. Would a man, who firmly believes that he is destined to an everlasting state, pass fifty or sixty years of his life in idleness, spending one serious thought about that unknown future into which he is soon to enter, or making the least inquiry respecting its nature and employments? Would he toil from morning to night, with incessant care, to lay up a few fleeting treasures, and never spend a single hour in considering what preparations are requisite for an endless existence? Would he grieve at that book which has unveiled the glories and the terrors of eternity, and "brought life and immortality to light?" Would he sneer at the person who is inquiring the way to a blessed immortality, and count him as an enemy when he wished to direct his attention to the concerns of an unseen world? Can that man be supposed to believe that a crown of glory awaits him in the heavens, whose whole soul is absorbed in the pursuits of ambition, and who tramples on every principle of truth and justice, in order to gain possession of a post of opulence and honour? Can those parents believe that in heaven there is "a treasure that fadeth not," while they teach their children to conclude, that the acquisition of a fortune, and the favor of the great, are the grand objects to which they should aspire? Can that old hoary-headed votary of pleasure consider himself as standing on the verge of an eternal world, who still indulges himself in all the fashionable follies and dissipation of the age, and never casts an eye beyond the precincts of the grave? Can that hearted worldling, who shuts his ears at the cry of the poor and needy, and who grasps at treasures with eagerness even amidst the agonies of dissolution—believe that "a recompense of reward" awaits the benevolent "at the resurrection of the just?" Can that man be supposed to believe that the moment after he has committed the remains of a relative to the grave, who has every humane and friendly feeling, and, for the sake of a few paltry pounds or shillings, deprives the widow and the orphan of every earthly enjoyment? Can that courtly sycophant, who is continually hunting after places and pensions, fawning upon his superiors, and whose whole life is a continued course of flattery, adulation and falsehood—believe that "all hairs shall have their portion in the cake that burneth with fire and brimstone?" Can that thoughtless debauchee believe that future punishment awaits the workers of iniquity, who run from one scene of dissipation to another, who waste his time in folly and extravagance, and whose life is but one continued dream? Or can we even suppose that that clergyman, who is unremotely aspiring after preferment, who is mercilessly fleecing his flock, yet neglecting their instruction, and engaged in incessant litigations about some paltry tithes, seriously believes, that the treasures of this world are unworthy to be compared with that "exceeding great and eternal weight of glory which is about to be revealed in the life to come?" Such conduct plainly indicates, whatever professions certain descriptions of these characters may make, that the solemn realities of the eternal world have no more practical influence on their minds than if they regarded them as unsubstantial phantoms, or as idle dreams.

#### FOURTH OF JULY AT BOSTON. MEETING OF BAPTIST CHURCHES.

At 4 P. M. the Baptist Societies attended religious exercises at the Rev. Dr. Sharp's Meeting House, Charles street. The services commenced with an Anthem. A prayer was offered by the Rev. G. F. Davis; and after, a hymn was sung composed for the occasion by the Rev. Mr. Knowles; the Rev. Dr. Sharp delivered an animated discourse, on a subject, which to him, is a favorite one, and which he well understands, the principles of Religious Liberty. Its rise and advancement and happy establishment in our country, were traced with ability; and the theme, well adapted for discussion on the day of our celebration of Independence, seemed peculiarly to inspire the speaker with the spirit which fired the bosom of our revolutionary patriots. In alluding to the noble souls, who dared to assert our rights, and to declare our Independence of Great Britain, and the spirit of '76 seemed to visit the hearts of those who know the perils of the day which then tried men's souls. In the progress of remarks he dwelt with interest on the history and character of that enlightened apostle of Religious Liberty, the ever-to-be venerated Roger Williams. He was the founder and fearless assertor of its immunities; and to his exertions, under the smiles of a benignant Providence, are we indebted for this invaluable blessing. He was banished from Massachusetts, for denying the authority of civil rulers, in matters of conscience. He was not to be defeated in his grand object, the establishment of his well digested principles on this subject. He fled to Rhode Island, where he founded a government recognizing religious rights; and in testimony of his gratitude to God, for his protection and blessing, he named the colony Providence.

An Ode was sung, and the concluding prayer offered by the Rev. Mr. Grosvenor. An Anthem concluded the services.—*Christian Watchman.*

#### THE PAEDOBAPTIST EVANGELICAL SOCIETIES

Held a meeting in Park-street Meeting house at the same hour.

An Address, in favour of the Colonization Society, and of general emancipation of slaves

in our country, was delivered by Mr. Wm. L. Garrison, formerly Editor of the Philanthropist in this city. We had not the pleasure of hearing this Address; but, from the well known talents of the speaker, we doubt not he delivered sentiments deserving respectful attention, and in a style suited to his subject.—*Ch. Watch.*

The Fourth of July was celebrated in this village by the Sabbath Schools, which assembled at the first Presbyterian Meeting-house, with a number of the inhabitants of the place; where, after prayer and praise offered, appropriate addresses were made by Messrs. Lansing, Burchard, and Hague. The influence of these institutions, in perpetuating our high national privileges, as well as their connexion with the internal interests of the rising generation, were forcibly illustrated.—*N. Y. Baptist Register.*

From the Christian Watchman.

The Rev. G. F. Davis, who has accepted the invitation of the Baptist Church at Hartford, Conn. to become their stated Pastor, preached his farewell sermon to the Church at South Reading on the last Lord's-day. From one who was present at the time, we learn, that his very appropriate text on the occasion of his leaving them was the passage in Numbers, xvii. 16, 17—*Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may lead them in; that the congregation of the Lord be not as sheep which have no shepherd.* In his introduction Mr. Davis took a brief view of Moses, as the leader and minister of the Israelites. He was specially solicitous for their future prosperity, and that the blessing of God might attend them. When Moses was told by God, that the time of his death was near, he lifted up to heaven the supplication in the text, applicable in some measure to the circumstances of Mr. Davis, and especially so as his prayer, in behalf of the Church in South Reading, now without a Pastor. From this interesting passage, Mr. Davis proposed to illustrate two propositions—1. That to have a stated Pastor over the congregation of the Lord is desirable. 2. The duty of a people destitute of such a Pastor, to seek for one by prayer to God, of the spirits of all flesh.

The first of these propositions, that it is desirable to have a stated Pastor, appears to be plain, from the duties which such a Pastor performs, in his appropriate sphere. It appears again, from the disadvantages often experienced by congregations destitute of a Pastor.

The second proposition, the duty to pray for a Pastor, was illustrated by the fact, that God alone can qualify a man for the office. And that he has promised to furnish his people with Pastors.

In concluding his remarks, Mr. Davis observed to his late charge, that he had been with them more than eleven years. He affectionately remarked, that he had with pleasure witnessed their growth and prosperity. Since he had been with them, their Meeting-house had been enlarged twice, and been furnished with a chandelier, a gallery, a clock, and a bell. A literary Seminary, in the centre of the village, has been recently founded, patronized, and greatly prospered. Two Revivals had occurred during Mr. Davis's ministry, one in 1820, and one in 1826. One hundred and six have been received to the fellowship of the Church. He had preached in the place, 313 sermons, solemnized 53 marriages, and officiated at the funeral solemnities of 51 persons.

In coming to the choice of a Pastor, he counselled them to strive for unanimity. Prayer, private and public, must be made with opportunity, and in faith. A Pastor given in answer to prayer, will prove a rich blessing, both to parents and their children. A spirit of prayer will promote union of sentiment and effort in this matter. If a small minority discover that a choice will be nearly unanimous, it will be well for them to yield, if no important principle is thereby sacrificed. If the majority find it impossible to reconcile a large minority, the former had better waive their right. It would be better, said Mr. Davis, to be destitute of a pastor for several years, than to settle one who would have to contend with a disaffected minority, and to meet the mortification of seeing one after another leave his ministry. It is wisely ordered that different ministers should be suited to different places; and it is no disparagement to any man to say, that he is not suited to this, or that particular place. He may be very useful in one place, when in another, he might be useless.

Mr. Davis observed, that in the gloom attending a dissolution which had so long and so happily subsisted between him and the people, it was pleasant to reflect that he cherished no bitterness of spirit to any one, and was conscious of none on the part of any towards him. He thanked them for all their acts of friendship and kindness, and asked their candour and forgiveness in reference to all his imperfections in the discharge of his official duties. For all his successes, he called upon them, in the language of David, to magnify the Lord with him.

We hope to hear that the removal of Mr. Davis to Hartford, was of the Lord, and that it will be evidenced by his success. This will alleviate the regrets of his friends in this region for his absence, and inspire the hope that his recent station here will be acceptably filled.

We have been favoured with the perusal of a brief sketch of the pupils at Valley Towns School, from Sept. 1, 1827, to Dec. 31, 1828. In this sketch are exhibited the names, character, and proficiency, of nearly 50 students. Many of the pupils have been named after their patrons. Several of the children have learned to speak English, and have made encouraging progress in writing, reading, and arithmetic;

and the females have acquired a knowledge of domestic duties. Some, after exhibiting a gratifying progress in their studies, have been clandestinely taken from the school by their relations; but evinced their attachment to their studies, by again returning to the school, when opportunity presented. Some have given pleasing evidence of Christian character, and made a profession of religion.—*Baptist Mag.*

#### THE NEW YORK BAPTIST MISSIONARY SOCIETY

Celebrated its Anniversary in the Oliver St. Meeting-house, the 2d of last month. The exercises were introduced with singing and prayer by prother McClay, after which the annual report was read by the Secretary. The City of New York is considered missionary ground, and \$50 were voted to aid the Elizabeth street Church the past year. Br. Miller, the Pastor, has been blessed in his labours. One hundred dollars have also been paid to the Mission church, one hundred to the Brooklyn church, and fifty also to the North church, under the care of Eld. Browner, whose labours have been much blessed in the north-west part of the city. Fifty dollars have been appropriated towards aiding Br. Thomas Stokes, among a little band west of Catskill; Fifty also to the New York Baptist Convention, in whose prosperity a deep interest is expressed. Seventy five dollars were voted for Eld. S. Stephens, a missionary in Oneida county. Eld. E. Tucker, has laboured with some success at the west for a short time, and received 30 dollars. The station at Buffalo, under the care of Eli B. Smith, received \$100 to aid it in its embarrassments. Eld. Wm. Kenner, of Illinois, received \$30 for services in that region the past year. The further sum of \$100 has also been appropriated to aid him in further labours. The disbursements of the Society amount to \$686 40. The receipts during the year, \$979. 75. Their engagements to their missionaries, and pledges to feeble churches, exceed this amount some hundreds; and they say, to meet the demands of the coming year, the fund must be greatly increased. The Baptist Youth's Assistance Society has rendered essential aid to this charity, having contributed \$256.—*N. Y. Bapt. Reg.*

#### ASSOCIATION RECORD.

The Black River Association held its twentieth anniversary at Le Roy, the 10th, and 11th days of last month. The introductory sermon was delivered by Jason Lathrop, from 2 Cor. v. 7. Eld. John Blodget was chosen Moderator. J. Lathrop, Clerk, and Chancellor Hartsborn, Assistant. From the minutes, we learn there are 31 churches, 17 ordained ministers, 2 licentiates, and 2149 members in this body. The church in Watertown, has been blessed by the addition of 22 by baptism, and many drops have fallen on a few others. The whole number baptized the past year, is sixty five. The recommendation of the New York Baptist Convention, for raising the \$5000, was adopted; and the quota \$383 62, of this Association accordingly apportioned to the churches, for their benevolence.—*N. Y. Baptist Register.*

#### NEW YORK WESTERN BAPTIST TRACT SOCIETY.

The Baptist Register of the 10th inst. contains the Proceedings of this Society, at their Annual Meeting, at Rochester, on the 23d ult. This Society appears to be in prosperous circumstances, and its labors to be of extensive usefulness. We give the following extracts from their Proceedings:

**General Agency.**—Your Board, anxiously, and prayerfully studying the interests of this Society, were led to place their principal hopes of success, under God, on a General Agency. Accordingly, Br. Elcazar Savage, was duly appointed General Agent, and has served the Society, seven and a half months, since the last Anniversary.

He has travelled 3364 miles, visited 1002 families, preached 129 sermons, formed 63 Auxiliary Societies, collected for Tracts, \$122 58, orders for Tracts, \$111 50, and for donations, \$134 10. Total, \$118 13. Travelling expenses, \$14 35.

**Auxiliaries.**—This Society numbered 12 Auxiliary Societies, at its last Annual Meeting; 67 have been formed since, making in all seventy nine.

**Future Operations.**—Your Board cherish the hope that much more will be accomplished the present, than was the last year. The Churches are more generally awakening to the importance of the Tract interest. Many friends are rising up to co-operate with us. The General Agent is pursuing his labours, with increasing success. All the Churches within the limits of this Society, embracing at present, the 12 western counties, embracing Chataque, will soon, it is believed, be formed into Auxiliary Societies. A large field for the extension of our labours, seems to be opening in Canada, and being so contiguous, the sweet accents of benevolence and the voice of wisdom seems to say, "Enlarge the place of thy tent—stretch forth the curtains of thy habitation—lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left!"

Nearly \$600 were received in donations, in payment for tracts, &c. the past year.

For the Christian Secretary.

**Sabbath Schools,** from their earliest commencement have had various obstacles to overcome, and much opposition to encounter from a variety of sources; yet they have arisen to that height of eminence, and respectability; and rank among the first of the benevolent institutions of the present day, that scarcely a respectable individual in the community, a parent, or a guardian, will venture to oppose them, or testify their disapprobation of them. Yet the influence which parents, and others who send children to the Sabbath school, exert over the children, and the instructions which they receive, and over the best interests, of the

school, although they do not oppose them, is very material. It depends much on the motives which influence us to send our children into these nurseries of piety, whether the instructions which they there receive, benefit them, or not, because we shall shape our conduct toward them, conformably to the motive which actuated us, in sending them. If the parent says to himself, I am surrounded with the cares and business of life the whole week excepting the Sabbath, and even on this day I cannot enjoy rest, and quietude, if my prattling children are about me; the Sabbath school is a very good place to keep them out of noise and mischief, therefore I will send my children. If these are his selfish, narrow views; if he is actuated by no higher motive, or principle than this, and if his conduct respecting these institutions, is bounded and circumscribed by the narrow limits of selfish indulgence, no wonder if the children become discontented at school, and frequently absent themselves from it; no wonder if the instructions and the impressions which they receive there are almost lost, and forgotten during the week.

The children want encouragement, and inducements presented them, by those who send them to school in order to have it interesting, and endearing to them; they want instruction and truths presented them at home, by those who are acquainted with the native dispositions of their minds, to have that instruction which they receive at school, benefit them, and much more good can be done in this way, than is commonly imagined. Does the child come to school, with his mind so slightly and volatile as if right from play? how hard is it, then, to bring his mind and thoughts, in a suitable frame to receive religious instruction, whereas, had he come directly from the family circle, in which the truths of the gospel had been discussed, or perhaps, the nature and design of Sabbath schools explained, how easy, comparatively, would it be, for the teacher to pour into his tender mind the living waters of salvation, and give him that instruction which would not only contribute to his present happiness, but to his everlasting peace. Although Sabbath schools may have, in some measure, departed from their original design, owing to their great increase, and the extended circles of society in which they move, and the number and variety of characters which they embrace, yet, nevertheless, I do not apprehend they were ever designed either by God, or man, to exculpate the parent from discharging that duty which he owes to his children, of a religious nature; no, they are rather, or ought to be mutual assistants, they want the hearty co-operations of the parents, for they are most happily calculated to assist him in the performance of that duty which God has enjoined upon him; neither can this duty be performed by proxy, for God has committed a charge to all of us, who are parents, which he will require of us in the great day of decision, and the manner in which we perform, or neglect this duty, will be read before an assembled universe, when it will be forever too late to think of amendment. Though we live in an age distinguished for light, knowledge, and improvement, yet even at this period, error is pouring in upon us, from various quarters, like a flood.

The great enemy of mankind, is not asleep, but comes forth frequently "to sow tares among the wheat," when it is to be feared that many, who should be awake, are sleeping. Our dear children, and youth are in danger of being drawn into his cutting net,—they are in danger of plunging headlong into that vortex of misery, error, and dissipation which he has most artfully prepared for their destruction.

And how can we secure them, and fortify them in such a manner, that they shall be enabled to withstand the artful wiles, and fiery darts of the wicked one, except by well grounding them in truth, and in the knowledge of the sacred scriptures. If teaching our children those doctrines, and principles which the Bible inculcates, if instructing them in those truths which the Son of God came into the world to promulgate, if preaching to them that religion, which Christ, and his apostles preached, and which holy men in all ages of the world have preached, I say, if this is superstition, would to God we were all more superstitious. The Christian world are alive, and putting forth its best exertions to extend the glorious kingdom of our Lord Jesus Christ in the world, and Sabbath Schools are one grand mean which is in active operation, and which is most admirably calculated to diffuse light, and advance the interests of Christ's kingdom; and can the parent upon whom heaven has imposed a great obligation, when he sees disinterested individuals, who, not impelled by the ties of nature, but actuated by the purest feelings of Christian benevolence, subjecting themselves to privations and fatigue, to pour into the open intellect of the rising generation, the waters of life, to implant the seeds of piety in the tender minds of the young, can he sit calmly and indifferently, in view of these operations, without being excited to activity, without uniting his hearty co-operations, without being stimulated to duty?

But the objector may start the inquiry, are all those who send children to the Sabbath school capable of giving them religious instruction? Unto those who are capable, and who feel conscious of neglected duty, let the pointed reproof of the prophet be applied "thou art the man." And unto those children who are not so happily situated as to command or receive religious instruction at home, let the teacher be encouraged to exercise a double degree of patience, and perseverance, not forgetting the great fountain of strength, from whence alone, he can receive support. As God has blessed these simple means, He ever will smile upon them, and should they, ever now, cease to exist, the good which they have already been the means of promoting in the world, and of doing to the souls of fallen creatures, will be recorded in letters of gold, and preserved to the latest period of time, and consummated in the glorious world of endless felicity. This should serve as an encouragement to all who

are, by any means operating in the scheme of benevolence, and incite in us all a more active spirit, to engage with our whole hearts in a work so glorious.

JUSTITIA.

For the Christian Secretary.

"Lord what wilt thou have me to do?" is the enquiry of all those who wish to be useful in the Church of God.

Many exertions are now making by females who have embraced the religion of Jesus, to spread its influence, and advance its interests in the world. They are saying, "What shall I do for Him who died to save my wretched soul." And their prayer to God is, Make the path of duty plain before me, and give me a disposition to walk in it. May I be delivered from an intruding, worldly minded spirit; and be ready to sacrifice every thing that is opposed to the spirit of the gospel, by which I profess to be governed. There is an important subject to which I would invite the serious attention of those, who are thus desirous of being useful.

While we are anxiously enquiring what good we may do our fellow creatures, are we not too much engaged in decorating these frail bodies which must soon be food for worms? and too much in love with the fashion of this world, that will soon pass away? As the serpent beguiled Eve through his subtlety, so are not women professing godliness, corrupted from the simplicity that is in Christ? The language of Scripture is, Come out from among them, and be ye separate; but the enemy of all righteousness says, be ye like unto them; the more you conform to the world, the more useful you can be in the world. It is true the Christian should not be the first in the fashion, but it is not to do to be singular and deny yourself entirely the pleasures of the world. But the voice of unerring wisdom says, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." We know that a proud heart may be concealed from the eyes of mortals under a plain dress. A person may be for the sake of appearing religious in the eyes of men, make the outside clean, by putting on what they call a plain dress. Such persons like the proud hypocrite will have the praise of some men, and that is all the reward they will have. But those who, by prayer and fasting are enabled to rise so far above the world as to deny themselves of fashionable dress, for the sake of Christ and His cause; may be sure to have the approbation of Him, who said to another occasion, "She hath done what she could."

It has been said, the sword has slain its thousands and distilled spirits its ten thousands; and we may safely add, a love of fashionable dress has ruined thousands more. Go into the most of our populous cities and visit the houses of refuge; ask the unhappy females who reside there, what induced them to lead a course of life, which has ruined their own characters, and finally landed them there? and very many will answer, a love of fashionable dress which I was determined to have and could not obtain by honest industry. Is not this fact of sufficient importance to induce those females, who wish to set pious examples in the world, to study plainness, and simplicity in their dress? Would it not be well for Sabbath school teachers who have taken upon themselves the weighty responsibility of instructing the youth, to think more on this subject? those who engage in this employment, merely because they have no reasonable excuse for neglecting it, will consider it a tax upon their time and a burden on their minds; such teachers are not worthy the name, and from them, we expect no self-denial. But those who hail the Sabbath with delight, because it brings with it the blessed privilege of receiving and imparting that instruction, which happiness the soul, and leads the mind to God, will be willing to make some sacrifice for His glory. When a lady enters our Sabbath school, arrayed in all the costly variety the present fashion demands, how soon will the attention of almost every girl be taken from her lessons and placed on her, admiring her rich attire, and looking down on their own, with dissatisfaction and contempt. It may be that we have poor children to instruct, whose parents are not able to furnish them with costly clothing; shall we who profess to be followers of Him who said, "the poor ye have always with you, and when ye will ye may do them good," adorn ourselves in such a manner, as to create in them a restless desire after vain dress? Rather let us adorn ourselves in modest apparel, with shamefacedness and sobriety; not with embroidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works. And instead of being anxious to know what is the latest fashion, let us see if there are not some articles of our dress, which we had better lay aside, in order to be more consistent with our profession. May Sabbath school teachers go forth without the camp, bearing the reproach of Him who pleased not Himself, but who "Though he was rich, yet for your sakes became poor, that you, through His poverty might be rich."

MIRIAM.

For the Christian Secretary.

#### COMMUNION.

Do you hold close communion? said a Congregationalist to a Baptist.

Baptist. I believe in just such communion as the word of God, and the Spirit of Christ, so far as I can judge, dictate.

Presbyterian. Oh my dear brother, do take down the bars and let the children of God commune together.

Baptist. As to bars I have knowingly erected none, and am by no means opposed to union on gospel principles. You and I do not disagree about the terms of Communion. Do you not require faith in the Son of God as an indispensable prerequisite term of church communion at the Lord's table?

Presbyterian. I certainly do. Christ has set us the example, the Apostles practised thus.



**Baptist.** Then here we agree. Do you or do you not make baptism a term of communion?

**Presbyterian.** I believe Christians should be baptized before they come to the Lord's table.

**Baptist.** Could you commune with a church that entirely neglected baptism?

**Presbyterian.** I could not.

**Baptist.** Here then we are agreed in both requiring faith and baptism as a term of Communion. One query more. You would have baptized Christians walk worthy of their vocation.

**Presbyterian.** Most certainly, or I could not feel clear in admitting them to the table.

**Baptist.** I am happy to find you embracing Gospel sentiments as far as respects the Lord's Supper. There has been much said in the world about the uncharitable Baptists, and yet our congregational friends require faith, baptism and a godly life as terms of communion. I hope they will in future say less about close communion as heretofore. But why will you not commune with me in the first ordinance of the Church, viz. Baptism?

**Presbyterian.** I do not think Baptism very essential. It makes no difference with me how a man is baptized.

**Baptist.** The mode and subjects of Baptism cause all the difference between us. I hope you will not treat this subject as a matter of indifference, I wish to commune with you in both ordinances, but durst not pervert the order God has established in his house.

**Presbyterian.** I fear we shall never agree. I am very sorry that we cannot.

**Baptist.** "Search the Scriptures." "The Lord is he God." "The willing and the obedient shall eat the good of the land."

L. K.

For the Christian Secretary.

**Mr. Editor,**

It will be very gratifying, and possibly, highly beneficial, if some of your correspondents will furnish an answer to the following Query. Has a church the scriptural right to determine what candidates may receive the ordinance of baptism, or does that right belong exclusively to the administrator? An early answer is desired.

INQUIRER.

## CHRISTIAN SECRETARY.

HARTFORD, JULY 15, 1829.

## LETTERS FROM THE AEGEAN.

A work bearing the above title, has lately been published in New-York, and is of a very interesting character. Some of these Letters have appeared in an English Periodical, previous to the publication of the volume; but comparatively few in this country, have read them. To those who wish to become acquainted with the every day character of the Greeks, and who are pleased with interesting narrative, we would recommend its perusal.

The reader may find an extract from this work, on the "Fulfillment of Prophecy," on the first page of this paper. Although the Christian has faith to believe the promises and denunciations contained in the Bible; yet he is so encompassed with the infirmity of the flesh; so blinded by the delusions of sin, and ensnared by the deceitfulness of his own heart, that he seldom has that lively, and, as it were, present sense of the denunciations of God against sin, as when he views with his natural eyes the consequences of a dereliction of the word of God; or hears, from eye-witnesses, the fact, that God has accomplished all that was foretold, concerning the object of inquiry.

As the Christian ponders on the history of the Seven Churches, and witnesses the desolation of these cities, once inhabited by a dense population; and observes the removal of the candlestick from its place, in most instances, his mind must be filled with solemn awe, and he is led to inquire the cause. In the same word in which the denunciations are found, may be discovered the cause. God was forgotten; although they confessed him with their lips, their hearts were far from him. And now the minarets of Mahomet meet the eye, and devotions are witnessed which are an abomination in the sight of God.

When contemplating upon these desolations, we were led to contrast the conduct and present situation of these churches, with those of the Waldenses. Although they were surrounded with enemies and persecutions, they did not use the sword to repel aggression, but by their heavenly conduct and quiet deportment, caused many of their enemies to be at peace with them; and their visibility was not only continued, but they increased in numbers; and we believe they were the germs, (if we may so speak,) of the Baptist Churches, which now form no inconsiderable part of the Protestant Christian community.

We have just completed our perusal of "Christian Fellowship or the Church Member's Guide" by J. A. James, A. M. Birmingham, England, and edited by J. O. Choules, A. M. Pastor of the second Baptist Church, Newport, R. I.

As this work has already been favorably noticed in the Am. Bap. Magazine, it is not our intention, because it is unnecessary, to attempt a review of it. But the spontaneous effusion of our heart, on laying the book down, was: May every church member in our land soon possess this book and be blest with all the happiness which conformity to its evangelical sentiments and directions, is calculated to confer.

That the book is entirely free from imperfections, or that every reader will think it is, in every part, strictly scriptural, would be saying no more than the Author himself, perhaps, would expect. We hazard nothing in saying that, in this day, every book should be read with caution. But we unhesitatingly say, that Church members of an evangelical mind will find much pleasure, instruction and profit in reading this book, and rendering it, in the matters of which it treats, as far as is consistent, what it purports to be, their "guide."

We may occasionally refer to this book hereafter,

at present we cannot extend our remarks; though we cannot deny ourselves the pleasure of laying before our readers a short quotation, on a subject that has long occupied our thoughts, and on which we, ourselves, have sometimes thought of writing, though now, on account of the superior style in which our Author has presented it, we rejoice that we did not.

**On the mode of conducting Church Meetings.**

"Every well regulated church will have its solemn and stated meetings for conducting the business necessarily connected with its existence and progress. Many ministers have imbibed a prejudice against these meetings, and like Charles the First, who not finding the parliament as suppliant as he could wish, determined to govern without parliaments altogether, they have resolved to rule without calling the church together, except, at least, on extraordinary emergencies. I admit that church meetings have been abused; but this has been more frequently the fault of the pastor, than the people. They have sometimes exhibited scenes of confusion, little commendatory of the democratic form of church government. This, however, is not the error of the system, but the improper way in which it is administered. When ignorance or imprudence is elevated to the chair, order and decorum cannot be looked for in the assembly.

It would conduce to the order of church meetings, if it were much inculcated by the pastor, and generally understood by the people, that they were meetings for devotion, and not for debate. They should ever be attended with the usual services of a prayer meeting, i. e. with singing, supplication, and ministerial exhortation. If business is to be done, it should be thus introduced, and transacted in the spirit, and amidst the services of devotion. These times of assembling should be periodical; for when they are only occasional, they lose the character of devotional seasons, assume the form of business meetings, to which the members come prepared for protracted and general discussion.

All the proceedings at a church meeting, should either emanate directly from the pastor, or from others by his previous knowledge and consent. The president of every society, and of every meeting, ought to be acquainted with all the business which is to be transacted by the assembly. He announces and explains the object of their being convened, and regulates the discussions which ensue. Every case, therefore, that is to be laid before the church, should be stated by the pastor, who like the judge upon the bench, is to show what the law saith touching the business in hand. If this be neglected, and the members are allowed to introduce any business which they please, our church meetings would very soon resemble the scene which was exhibited at the base of the tower of Babel. An attention to this single, simple circumstance, will very much tend to ensure the order and harmony of our meetings.

As little discussion as is really possible, should take place at our church meetings. The admonition of the apostle is always in season, but never more than in reference to the times of the assembling of the saints: "Let every man be slow to speak." Nothing but the most obvious necessity, should induce a single individual to utter a syllable; and when any one does deliver his opinion, it should not be in a prating, dogmatical manner, but in few words modestly spoken. Not only the pastor, but the people themselves, should discourage those forward, obtrusive spirits, to whom no music or melody is so pleasant as the sound of their own voice. Talking assemblies, soon become disorderly ones. A wise and prudent minister will set his face against them; and a wise and prudent church will support him in this conduct.

It is, of course, no less the interest than the duty of the society, to support, at all its meetings, the just and scriptural authority of the pastor. He should never be addressed, but in the most courteous and respectful manner, and every expression of rudeness, or insult, should be marked with the disapprobation of the members present."

## NOTICE.

THE Rev. GUSTAVUS F. DAVIS, late of South Reading, Ms. having accepted the invitation of the Baptist Church and Society, in this City, to become their Pastor, will be publicly recognized as such on Wednesday, the 29th inst.

The services at the Meeting House, will commence at 2 o'clock, P. M.

For the Christian Secretary.

The Bible Society of Saybrook and vicinity Auxiliary to the American Bible Society was organized at West Saybrook on the 17th June 1829.

Rev. ASA KING, Killingworth, President.  
Rev. Pierpont Brockett, Essex.  
Rev. Sylvester Selden, Westbrook.  
Elisha Hart, Esq. Saybrook, Vice.  
Ezra Pratt, Esq. North Lyme, Presidents.  
Samuel Silliman, Esq. Chester.  
W. Carter, Esq. Killingworth.

Rev. William Case, Chester, Secretary.  
Joseph H. Hayden, Essex, Treasurer.

The following gentlemen, together with the Secretary and Treasurer, constitute the Executive Committee:—

CLARK NOTT, Esq.  
GEORGE READ, Esq.  
AMOS SHEFFIELD, Esq.  
DOCT. ASA H. KING.

The Depository of the Society, is by vote of the Committee located at Essex, and Doct. ASA H. KING, is appointed Depository. It is desirable that the Branch Societies, pay over their collections to Mr. Hayden, the Treasurer, without delay. From the Depository, the Depositories of the Branches may now expect a supply of all the copies of the Scriptures, published by the American Bible Society.

WILLIAM CASE, Secretary.

N. B. The Secretaries of the Branch Societies, are requested immediately to forward to the Secretary of the Auxiliary, a list of the number and kinds of Bibles wanted in each.

We observe in the last Baptist Register, that \$50 are to be contributed by the Baptist Church at Delhi, for the purpose of publishing the Bible in Burmah; and likewise the receipt of A. M. Beebe, Esq. for about \$50 more.

## ERRATA.

For the word *Where*, read *Whose*, at the commencement of the 5th and 6th lines, 4th stanza, (in our last) page 100.

## POLITICAL.

From the New-York Daily Advertiser.

## LATEST FROM FRANCE.

By the Packet ship *Sully*, Capt. Macey, which arrived yesterday, we have received our Paris and Havre papers, each to the 1st of June.

We are very happy to perceive that a charge d'affaires has at length been despatched by France, to reside near the Greek government. It is M. Roman, who was at Toulon on the 26th of May, and about to embark.

The Cygne brig of war had arrived at Toulon from Algiers, with seven French seamen, released from the prisons of that city.

The French Corvette *La Favorite* has been appointed for a special mission, to be under the command of Captain Laplace. A considerable reduction of the French marines is taking place at this time, by disbanding some of those who were temporarily enlisted.

It is said that a treaty has been, or is to be formed between Prussia and the Low Countries for the navigation of the Rhine. Great quantities of grain were going from France to Venice.

Letters from Vienna state that war had been declared by Persia against Russia.

A treaty between France and Haiti had been signed; but it is unknown what its nature is. It is asserted and denied to be on the basis of perfect reciprocity. Haiti having no merchant vessels, would undoubtedly, say the French, lend her flag to the mercantile and English.

It was supposed that the bill relating to the French Customs, would be deferred till the next session.

M. De Chateaubriand has arrived at Paris from Rome. Two attaches of the embassy have also returned.

The Emperor and Empress of Russia made their public entry into Warsaw on the 18th May, accompanied by the hereditary Prince, and the Grand Dukes Constantine and Michael.

The store ship *Hector* and 20 transports, with troops from Saxony, arrived at Toulon on the 19th May. The French frigate and schooner *La Badine* were ordered immediately for Algiers.

The report is again circulated in Germany, that the kingdom of Hanover is to be made Independent of England, under the Duke of Cumberland.

FROM MEXICO.—We have been favoured by the editors of the "Messenger Seman," with a file of Mexican papers to the 10th of May. We find in them some remarks on the Spaniards' expedition, of the preparation of which they had notice before that time, through a correspondence with Madrid. The papers also contain some remarks on those Spaniards who had been permitted to remain in the country; from which it appears, that peace prevailed throughout the republic, with no danger of its being interrupted, unless through the zeal of a few who wished to extend the proscription.

The monarchists who would have us believe that the castle of San Juan de Uruca can be taken by any thing but starvation, and fancy that 3000 or 4000 men can maintain a position on any point of the Mexican coast, would be surprised if they could see how ignorant they are of the state of things, and entertain some apprehensions for the fate of the expedition of Barradas.

The government, it appears, instead of being opposed by the friends of Spain, had only to quell the zeal of those who were extravagant in their enmity to the Spaniards, and who appear chiefly to be issued in the state of Vera Cruz—the district, perhaps most exposed to invasion. Among such a population, how is Barradas to find friends; and to whom can he distribute his arms and money but to enemies?

C. G. von Yvies presumes, in his proclamation, that the Mexicans are weary of their government. From the expressions of their newspapers, and the resolution they show to uphold their institutions, it is very plain that their misfortunes have not disposed them to submit again to the domination of a tyranny, to which alone they owe the degree of degradation charged upon some portion of the people.

The following article written to discountenance the idea of a war between England and Russia breaking out at present under any supposable circumstances, we translate. It was published by permission of the Prussian censor of the press.

"With regard to the fears expressed concerning a hostile participation by England in the affairs of the East, well informed persons consider these unfounded. No measure has been taken by England indicative of a change of policy with regard to Russia; and it may be regarded as probable, that the British cabinet would not take a resolution of such importance, unless in the utmost extremity; that is, if the Russian armies were to present themselves in the plains of Adrianople, and menace the Turkish capital. Such an event, although it is not impossible, is still too much hidden in the designs of providence to make it prudent for us to look for its accomplishment before the development of a course of policy, which to all appearances, would be a signal of general war in Europe. Besides, it appears to us that England has other motives cautiously to weigh the consequences of such a step. Moreover, the ancient appendages to the royal house of England, to which she appears to attach so much value, would be inevitably lost to her, at the first signal of a general war."—N. Y. Da. Ad.

## GREAT BRITAIN AND BRAZIL.

We are gratified to learn that the threatened difficulty between these two countries has been amicably arranged. It will be seen by the extract of a letter from Rio de Janeiro, of a late date, that Don Pedro has yielded to the imperative commands of the English, backed by the authority of the squadron on his coast; and agreed to pay the £442,000 sterling, as an indemnity for the spoliation committed on their commerce during the war.

The fortunate and peaceable result of these negotiations renew our hopes of seeing a speedy termination put to the outrages of the inhuman usurper, Miguel. Had a serious rupture occurred, we should have looked upon the poor oppressed Portuguese with much more concern for the future.—B.

WOODBURY, N. J. July 8.

A distressing accident occurred on Monday afternoon last at the Brick Tavern, near Timber Creek Bridge, where we publish to excite people to more care of their horses, while on the road. We learn that Mr. Hewitt, a farmer living up in the "woods," having his wife and child in the wagon, stopped at the Brick on his way home from the city, to feed. The woman and child kept their seats, and Mr. H. having taken the bridle off his horses, left them eating at the door, while he entered the house. In his absence something started the horses, and they set off in a run, and the agonized father and husband, in attempting to seize them by the reins, was thrown down, and ran over by the wagon, which broke his jaw bone in two places. What is still more distressing, his wife, in attempting to escape from the wagon, came in contact with the horses' feet, and had her leg broken. Thus have the heads of a family

been sadly maimed, and disabled for a long time, for the want of a small share of foresight and caution.

**Tornado.**—Yesterday afternoon about 4 o'clock, the city was visited by a severe storm of wind, rain and hail. It arose very suddenly from W. S. W. and for a few minutes blew a perfect hurricane—the rain fell in torrents, and the hail unusually large. The ship *Guerrero*, Capt. Bergh, of Rhinebeck, in passing down the North River, and when opposite the foot of Barclay street, had her mast and bowsprit carried away, and we regret to state, that Capt. Bergh was struck down by the mast, had his thigh fractured, and was otherwise badly, though not dangerously wounded. We understand that a brother of Capt. B. who formerly commanded the above sloop, lost his life by the falling of a mast some time since.

Several sail-boats were upset in the North River. The steamboat *Fairy Queen* picked up seven persons from one boat—other boats were assisted by sloops and row boats. There were many rumors about of persons being drowned, but upon enquiry we did not learn that a life had been lost.

The ship *Concordia*, lying at the foot of Duane street, slipped her fast, and swung round across the entrance of the basin—she appeared to have sustained no damage. The ship *John Linton*, lying at the foot of J. street, tore up the post to which she was fastened, and drifted about 200 yards. A colored man, attached to her, is said to have been blown overboard, but was saved.

The flag staff of the West Battery, foot of Hubert street, was blown down.

The tornado only lasted a few minutes and appears to have spent its fury between the Battery and the State Prison, a space of about two miles. Immediately after the gale, many small boats were engaged in the North River, picking up empty barrels, and boards that were blown from the wharves. Most of the awnings along West street were blown away, shutters blown in, and many panes of glass broken by the hail.

A stable, foot of Liberty street, was unroofed; two houses were partly blown down in Duane street; the gable end of a new three story brick house in Spring street, opposite Clinton Market, was blown down; several small buildings were injured; and fences and trees were blown down in many parts of the city. Several of the trees in St. John's Square had their branches torn off.

The Pyramid, or Tower, recently built at Hoboken, and other structures, have been blown down, together with much other trifling damage.

The storm was not violent in the Bay below the city, and its influence was scarcely felt by the steam-boats from Albany, &c. on their way to the city.—N. Y. paper, July 13.

Warren by the U. S. Sloop of War *Boston*, arrived yesterday, that as late as the 29th of May the city of Buenos Ayres was still closely invested by the troops of Lopez and Rosa. There had been some slight skirmishing, but nothing decisive had occurred. Luyala, Provincial Governor of Buenos Ayres was losing ground, and the Montonarios had possession of the suburbs. The latter were the most popular among the citizens.

Captain Samuel Berry, of Brutus, was found dead in the Oswego lake last week.

The Apprentices' Library Society of Charleston, S. C. have determined to form a Mechanics' Institute in connexion with their Society, according to a proposition made by the Rev. John Dickinson.

The Boston Gazette states, that the duties on the cargo of the ship *Franklin*, arrived a few days since at that port from Canton, will amount to about one hundred and ten thousand dollars.—N. Y. Pap.

On the 30th ult. a person named John Davis, Jr. who was employed in the paper mill of Gen. Leonard and Bonbrant, at Fitchburg, N. H. while engaged about the gearing of the mill, was caught between the fly wheel and the iron head, and instantly torn to pieces, nothing but his head remaining entire.

**SWEARING.**—It is stated in the Allegheny county papers that a special commission has been issued by the Executive of Maryland, for a court to be held at Cumberland, on the 1st Monday of August next, for the trial of George Swearingen, late Sheriff of Washington County, who it will be recollected, is charged with the murder of his own wife, under circumstances of the most diabolical nature.

## EXAMPLES FOR DUELISTS.

The Earl of Winchelsea, (says an English paper,) who not long since had a duel with Wellington, has withdrawn his name from the British Society for promoting the religious principles of the Reformation. He was one of its Vice Presidents; and in a letter to the Secretary of the Society, he assigns as the reason for withdrawing his name, his revulsion at the laxity of God and man, of which he felt he had been guilty, and which rendered it unfit that his name should appear at the head of a religious institution. "It is pleasing to remark, that notwithstanding the ruins of the fall, man has a conscience and apprehension of right and wrong. Would it were the case, that every duelist in our country would shut his mouth in relation to every pretension to religion, till he had most deeply repeated of the injury done to his country and the cause of God.—Chris. Watch.

**Massacre of Russians in Persia.**—The letter of a Persian nobleman, to a gentleman of distinction in England, dated Tabriz, Feb. 28, 1829, gives a more particular account than had before been published, of the Massacre of Mr. Grybzdoff, the Russian Ambassador to Persia, and about 30 of his suite, at the Court of Teheran. This letter states, that the Russian Ambassador, by sundry impositions on the people, and by his contempt of the Persian King, had brought on himself this catastrophe. He protected the King's eunuch, who had plundered him to a large amount of money, and granted refuge to two Armenians, who had robbed a Mahomedan. The King, notwithstanding these things, granted 100 of his own guards, to protect the Ambassador from the mob.—But his last offence, that of permitting his Russian suite, and the guards, to fire upon the Persians, that the populace assembled to the number of about 30,000, and, inflamed by religious feeling, avenged the blood of their countrymen by the horrid massacre of 30 Russians. It was feared that this deed of horror would occasion a rupture between Russia and Persia; but the King of Persia was ready to make every reparation in his power for a catastrophe he had endeavoured to prevent, and had sent an embassy to Russia, to offer indemnity.

A meeting was held at Barbadoes on the 19th of May, on the subject of a scarcity of food in the Island, the supply not being more than sufficient to last two months. A petition was directed to be presented to the Governor praying to grant the importation of supplies from the United States and elsewhere.

The Steam Boat *Vermont*, with fifty passengers, came to her wial yesterday in two hours and fifty minutes from Springfield, including two stops. She returned in the afternoon. On Saturday last, she came down and ascended. Infield falls twice—once in an hour and twenty five minutes, and the other time in one hour and eighteen minutes, by the power of her steam only. The distance up the falls is about five miles. The boat is driven by one wheel, with a double set of buckets, and placed in the stern. The engine, hull, &c. were all built and fitted under the immediate direction of Mr. Blanchard, one of the most enterprising and ingenious mechanics in our country, who seems determined that if the river shall not be adapted to steam boats on the old plan, he will adapt the boats to the present state of the river.—*Courant.*

The fourth of July was celebrated at Brooklyn,

under the auspices of the Windham County Temperance Society. Religious exercises were attended in the church, and an address delivered by Daniel Frost, Jr. Esq. of Canterbury. The Society, at the close of the exercises, attended to the transaction of business, after which, they partook of a dinner at Maher's Coffee House, where instead of wine and loads, a collection of \$171 was taken up for the Colonization Society.

From an abstract of the first Annual Report, it appears that this society was organized last April, that it is now composed of 854 members, and that the increase within two months and a half, was four hundred and eleven.—B.

A County Society, auxiliary to the State Colonization Society, was formed at Brooklyn, in Windham County, on the fourth inst. The Hon. Ebenezer Young, of Killingly, was chosen President.—*Courant.*

**Suicide.**—Mr. Eldon Roberts, of Windsor, committed suicide, by hanging himself in the garret of his own house on Wednesday last. We are not informed of the causes that led to this fatal result. Mr. Roberts was 59 years of age. *Times.*

**Retaliatory Measures.**—We understand that the young ladies of Medina county, among other means of preventing the too frequent use of ardent spirits, have resolved that they will not receive the addresses of any young gentleman who is in the habit of using spirituous liquors. The young gentlemen in the same neighbourhood, by way of retaliation, have resolved, that they will not seriously pay their addresses to any young lady, who wears corsets.—N. Y. American.

**TIGHT LACING.**—The Vermont Journal of the 4th of July, contains a communication from Dr. Palmer, which gives the distressing particulars attending the death of a Mrs. S. of that town, aged 13, which was produced by tight lacing, causing an abscess to form near the pit of the stomach, which burst internally. Dr. P. obtained permission to open the body. In the chest, the left lung shrivelled to the thickness of one's finger, and its spongy structure destroyed so as to be wholly unfitted for bearing a part in the process of respiration. Its degeneration of structure was what physicians designate by the term *hepatization*.

There were extensive adhesions of the stomach and liver to the surrounding parts. The circumference of the chest which led to my giving it publicity was its exciting cause; which I have no doubt was the tight dress worn by the patient previous to, and after the commencement of her sickness. This is rendered nearly certain by the fact that she had never been seriously indisposed until the period when my account of her case commenced; and that none of those appearances were detected in the lungs, which accompany consumptive disease. It is further in proof of the same fact, that notwithstanding the extensive ravages of disease, the constitution steadily resisted any participation with the local affection; that there was no fever at the commencement, and very little at any period; and that, not of the hectic kind; and that the body was not more emaciated than it probably would be from an equal abstinence from food in a state of health.

Thus was a life, fortified, and as it were, insured by one of the most vigorous constitutions, thrown away in obedience to the dictates of fashion. The cases of lingering disease, of slowly protracted, yet certain death from the same cause, are almost of daily occurrence. Many of our finest female faces are seen for a few weeks at church, growing gradually paler; then we find them at home with their cheeks suffused with the hectic flush, and the keenly intelligent eye that tells of the fire that is consuming within; and soon we are told that the consumption has secured its victim.

Very many of these cases I have traced to improprieties in the mode of dress; but it has never occurred to me to witness any other case in which death was produced by this cause so suddenly as in the one I have now described. DAVID PALMER.

Tretford, June 22, 1829.

The Infant School in Washington, is starting under very great promise. Its success thus far, is beyond the expectations of its friends. There are already, the second week, about one hundred scholars. It will soon have as great a number as will be sufficient for one school.—*Columbia Register.*

**A fit answer for Sceptics and Rulers.**—The late bishop Horne, in some remarks upon the alleged contradictions of Scripture, says:

"Pretence and ignorance may ask a question in three lines, which will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as the people in general, for one reason or other, like short objections better than long answers in the mode of disputation, the odds must ever be against us; and we must be content with those of our friends who have honesty and erudition, candour and patience to study both sides of the question."

## ACKNOWLEDGEMENT.

THE Treasurer of the Convention acknowledges the receipt of \$130. from the Baptist Church in Norfolk, for the Barman Mission.—The above was received by the Treasurer, and placed to the credit of the Female Primary Society, Lebanon, by mistake.

Account of money received for this paper, from the 2d to the 16th instant.

N. Clark, \$1 75. W. Brett, 2. A. Gates, (for G. P. Esq.) 2.50. Philip Pearl, 4. R. Fitts, 2. E. Boies, 5.25. D. Fox, 2. H. L. Ellsworth, 2. A. S. Fielding, 2.

## MARRIED.

In this city, Mr. Henry Shepard of the firm of E. Shepard, & Sons, to Miss Jane E. Gross, of Litchfield.

At Bristol, on the 1st inst. by the Rev. Irenus Atkins, Mr. Alfred Horton Esq. to Miss Juhann Norton.

At Glensbury, Mr. Williams Pratt, of the firm of Judson & Pratt, of this city, to Miss Eliza Smith.

At Meriden, Mr. James H. Treadway, of Middletown, to Miss Mary E. Littell.

## DIED.

At Manchester, Mr. J. S. Loomis 87.  
At Canterbury, Mr. John B. Adams, 79.  
At Glensbury, Mr. Nathaniel Porter, 61.

At Southington, on the 15th of April Mrs. Belinda Munson, widow of the late Amri Munson, aged 36.  
At Stratford, Capt. James Hovey, an officer of the Revolution.

At Middletown, Mr. Thomas Hall, 73.  
At Colchester, Mr. Reuben Palmer, 76, formerly of Southington.

At Granby, Mrs. Martha Gains, 49, wife of Mr. John Gains.  
Drowned, at Farmington, on the 25th ult. Lemuel Whittlesey, aged 18 years.

## THE NATURE OF CHRIST'S KINGDOM.

A Sermon delivered at South Reading, Ms. Nov. 27, 1828, on the day of Annual Thanksgiving, by Gustavus F. Davis, A. M. Pastor of the Baptist Church in said town.  
For Sale at this Office. July 18.



## POETRY.

For the Christian Secretary.  
THOUGHTS ON HEARING A SERMON FROM REV.  
ELATIONS X. 5, 6.

When the last Angel comes to stand  
Upon the sea—upon the land,  
And swear in majesty and power,  
That time with us shall be no more;  
At his command the soul must go,  
Whether prepared for death, or no.

Not the fond mother's anxious tear,  
Nor friends, whose sorrows are severe,  
Nor friends, whose sorrows are severe,  
Nor friends, whose sorrows are severe,  
Can bid his chariot wheels stand still;  
The summons comes—the soul must go,  
Either to happiness, or woe.

Though youth appears in cheerful bloom,  
This is no "safeguard from the tomb;"  
The voice is heard—"now take his breath;"  
No age can stand the shafts of death;  
When God shall call, the soul must go,  
Nought can avert the dreadful blow.

Though mortals build their houses high,  
And almost think they never shall die,  
When God shall thunder from his throne,  
Their prospects fall—their towers come down;  
The sinner's soul must then appear,  
Before its judge in awful fear.

The saint is glad when God doth say,  
"Go angel, call his soul away!"  
His trials on the earth are past,  
And he can rest from all at last;  
He hastens to eternal rest,  
To share his portion with the blest.

JUSTITIA.

Hartford, July 5th, 1829.

## ODE TO THE SUPREME BEING.

Copied from "The Times and Hartford Advertiser."  
The following sublime Ode to the Supreme Being  
is from the Russian Anthology, and was written by  
the celebrated Darghaz, a sketch of whose life  
was sometimes since published in the Statesman.  
This poem is said to have been translated into Japan-  
ese, by order of the Emperor, and is hung up, em-  
brodered in gold, in the temple of Jeddo.

It has also been translated into the Chinese and  
Tartar languages, written on a piece of rich silk,  
and suspended in the imperial palace at Peking. It  
is a noble composition, worthy of all these honors.

Oh, Thou Eternal One! whose presence bright,  
All space doth occupy—all motion guide;  
Unchang'd through Time's all-devastating light,  
Thou only God! There is no God beside.  
Being above all things! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with Thyself alone;  
Embracing all—supporting—ruling o'er  
Being whom we call God—and know no more!

In Thy sublime research, philosophy  
May measure out the ocean deep, may count  
The sands, or the sun's rays—yet, for thee  
There is no weight nor measure, none can mount  
Up to Thy mystery. Reason's brightest sparks  
Thou kindled by Thy light in vain would try  
To trace Thy counsel, infinite and dark;  
And thought is lost ere thought can soar so high,  
Even like past moments in eternity.

Thou from primal nothingness, did'st call  
First chaos, then existence—Lord on thee  
Eternity had its foundation; all  
Sprang forth from thee: of light, joy, harmony,  
Sole origin—all life, all beauty shine.  
Thy word created all, and thou create;  
Thy splendour fills all space with rays divine;  
Thou art, and vast, and shall be glorious; great!  
Life-giving, life-sustaining potentate!

Thy chains of unmeasured universe surround:  
Upheld by thee, by thee inspired with breath;  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death;  
As sparks shoot upwards from the fiery blaze,  
So souls are born, so worlds spring forth from thee!  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of heaven's bright army glitters in thy praise.

A million torches lighted by Thy hand  
Wander unceasing through the light abyss;  
They own Thy power, accomplish Thy commands,  
All gay with life, and eloquent with bliss.  
What shall we call them? Piles of crystal light?  
A glorious company of golden streams?  
Lamps of celestial ether burning bright?  
Suns lighting system with their joyous beams?  
But Thou to these art as the sun to night.

Yes! as a drop of water in the sea,  
All this magnificence in Thee is lost.  
What are a million worlds compared to Thee?  
And what am I, then? Heaven's unnumbered host,  
Thou multiplied by myriads, and array'd  
In all the glory of sublimest thought,  
Is but an atom in the balance, weigh'd  
Against Thy greatness—is a cypher brought  
Against infinity! What am I, then?

Nought!—But the effluence of Thy light divine,  
Pervading worlds, hath search'd my bosom too;  
Yes! in my spirit doth Thy spirit shine,  
As shines the sunbeam in a drop of dew.  
Nought! but I live and on hope's pinions fly  
Eager towards Thy presence; for in Thee  
I live and breathe, and dwell; aspiring high,  
Even to the throne of Thy divinity,  
I am, O God! and surely thou must be!

Thou art! directing, guiding all, Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wandering heart;  
Thou'rt an atom 'midst immensity,  
Still I am something, fashioned by Thy hand!  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth  
Just on the boundaries of the spirit land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit! Deity!  
I can command the lightning and am dust!  
A monarch and a slave, a worm, a God.  
Whence came I here, and how? so marvellously  
Concocted and conceived? unknown? This cloud  
Love surely through some higher energy;  
For from himself alone it could not be.

Creator! Yes! Thy wisdom and Thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit, and my Lord!  
Thy light, Thy love, in their bright plenitude  
Fill'd me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even in its source, to Thee, its Author there.

O thought ineffable! O visions blest!  
Thou'rt worthless our conceptions all of Thee,  
Yet shall Thy shadowed image fill our breast,  
And wait its homage to Thy Deity.  
God thus alone my lowly thoughts can soar;  
Thus seek Thy presence, Being wise and good!  
Midst Thy vast works, admire, obey, adore,  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

## THE GRAVE OF THE STRANGER.

From the Episcopal Register.  
"Therefore be ye also ready: for in such  
an hour as ye think not, the Son of Man com-  
eth." How comprehensive is this short sen-  
tence! And how much would the anxieties  
and sorrows of human life be alleviated, if man-  
kind would receive the warning comprised in  
it and live in a constant readiness "to depart  
and be with Christ." But all warnings, those  
contained in the volume of Truth and our daily  
experience, are alike unheeded by the busy  
and careless multitude. They pause and  
wonder at the sad ravages death is continually  
making in the circle of their family and ac-  
quaintance; but are soon engrossed in their  
several occupations and pleasures, forgetting  
that their own lives are as evanescent as the  
light clouds which flit through the ethereal  
sky. But when the blasting breath of disease  
passes over the unconcerned sojourner; and  
he realizes that he must soon relinquish earth—  
soon be severed from all he loves, and be  
ushered into the immediate presence of his  
Maker—what terror, what confusion, then sci-  
zes upon his soul! But to him who keeps  
himself in readiness, death will never be an  
unwelcome visitor; though he come to nip the  
bud just expanding in all its promised sweet-  
ness. For he knows there are at "God's  
right hand pleasures for evermore, such as eye  
hath not seen, nor ear heard, neither hath it  
entered into the heart of man to conceive," re-  
served for those who are found ready and wait-  
ing for their Lord. Death is attendant upon  
every step. At home, abroad; in wretched-  
ness, in happiness, we are alike the prey of  
this general destroyer; none can elude his  
grasp. "In the midst of life we are in  
death."

These reflections recall to my mind a strik-  
ing instance of the uncertainty of human life.  
During my residence in the village of K—, I  
was called upon to administer medical aid to a  
youthful and interesting stranger at one of the  
public houses of entertainment. Disease  
had laid his destroying hand upon the travel-  
ler, and he had fallen beneath it like the ten-  
der plant before the sweeping scythe. He was  
already bereft of reason, and seemed to  
have approached the very confines of eternity,  
when I first entered his apartment. On exam-  
ining the patient, I was confident there was no  
alternative—death, speedy death would be his  
inevitable doom. The remedies used were  
soon blessed to the temporary restoration of  
his reason. I immediately informed him of his  
desperate situation; and added that I was de-  
sirous of learning his name and place of re-  
sidence, and would execute any command he  
wished. I discovered no emotion produced by  
these awful tidings. He very calmly replied,  
"I thank you, for your kindness, and candour.  
This is indeed unexpected, though to me death  
is deprived of its sting." I then offered to de-  
spatch a messenger to any friend or place he  
would direct. He answered, there is one—  
but it is too late—I have no near relatives, who  
have preceded me to the eternal world, where  
I trust, I shall soon meet them, and unite my  
voice with theirs in a song of praise to Him  
who hath given me the victory." He conversed  
composedly and with great freedom for  
some time, and gave me all necessary information  
and directions.

Paroxysms of his disease soon returned upon  
him, with increased violence, which deprived  
me of farther conversation. I constantly  
watched by the bed-side of the dying man,  
and made every exertion to restore his reason.  
Although he was deranged his look was up-  
ward—his lips uttering prayer and praise the  
most touching, most exalted; truly evincing,  
that every thought of his heart was brought in  
to subjection to the will of his Heavenly Father.  
How replete was this scene with instruc-  
tion!

His excruciating sufferings were protracted  
three days: during which time he had glim-  
merings of reason; and no clouds seemed to  
obscure his bright hope of Heaven. At length  
after many—many struggles, his panting spirit  
was released to wing its flight to the bright  
realms of immortality.

This sudden, and interesting death excited  
much sympathy and interest among the in-  
habitants of our village, and his funeral obsequies  
were attended by a numerous procession.  
While standing around the open grave, I ob-  
served a female pressing forward that she  
might catch a last look at the coffin as it was  
descending into its narrow abode. She pressed  
still farther forward, as if to discover its fi-  
nal resting-place, and seemed alike unconscious  
of observation and of our inimitable Burial ser-  
vice which was sounding upon her ear; until,  
"earth to earth, ashes to ashes, dust to dust,"  
was pronounced; when she clasped her hands,  
and a half-smothered groan escaped her lips.  
She looked wildly about, then covered her  
face and turned away.

I remained behind, as the multitude returned  
to the street, and soon perceived the un-  
known female lingering, and looking back. As  
I drew near and observed her more particu-  
larly, she seemed embarrassed at my scruti-  
nizing glance, and hastened to join the crowd;  
frequently bending her eye full of meaning to  
the heaping of earth upon the remains of the  
stranger. Ah! thought I, to you he was not a  
stranger. I resolved to follow and if possi-  
ble gain some information concerning this in-  
teresting female. She turned into an unfre-  
quented path and proceeded, regardless of all  
about her, nearly a mile, when she seated her-  
self, aside from the observation of the travel-  
ler, and leaning her head upon her hand, seemed  
buried in meditation. My curiosity and  
sensibilities were much excited by the scene I  
had witnessed; and I watched with intense  
anxiety, awaiting her movement, while a thou-  
sand conjectures revolved in my mind. She  
remained motionless some time, when her  
countenance gradually became placid, and as-  
sumed a sweet, and pensive expression. At  
length, as the grey shades of twilight were  
over-spreading the face of nature, she arose,

and with a quick pace retraced her steps to-  
wards the village. Lest I should be noticed, I  
took a shorter path, and proceeded directly to  
the burial place; whither I had no doubt she  
was repairing. She soon entered the gate; and  
bent her way with trembling steps, to the  
grave she had so recently left. Presuming  
herself concealed from all but the eye of Om-  
niscience, she gave full vent to the overflowing  
of her burdened heart, and falling upon her  
knees, she exclaimed weeping, "art thou then  
laid so low, my beloved Henry?"—Oh! why  
was not I permitted to sooth your last moments  
with my tenderest care? Why was I so tardy?  
—But I did not come to water your grave with  
my bitter tears, nor to bewail my fate; for I  
knew it is Thou, oh! my Father, who hast thus  
blighted my earliest and dearest earthly hopes.  
Here they are buried. Earth to earth, ashes  
to ashes, dust to dust! Such is the vanity of  
all earthly happiness. Oh! lift my thoughts  
from vain regrets, to the contemplation of the  
general resurrection. Show thyself to be the  
only happiness—the only object worthy of per-  
fect confidence and love. I have professed to  
devote myself, soul and body to be a reason-  
able, holy, and living sacrifice unto thee; but  
this I did my heart retained; repeatedly hast-  
ened me near to me in judgment and removed  
dear friends and relatives, but I did not  
heed the warning voice contained in these sad  
providences, and justly hast thou now broken  
the last tie which bound my affections to earth.  
My God! forsake me not in my adversity; but  
accept my penitence and listen to my resolu-  
tions, and oh! grant me fresh supplies of thy  
Heavenly Grace to strengthen me in their per-  
formance." She then leaned over the grave  
and continued so long motionless that I feared  
her spirit had already followed his whose flight  
she thus lamented. I hastened to her, and at  
the sound of my footsteps she arose, in great  
agitation, but on being informed who accus-  
tomed her, she became tranquil. "God in wisdom  
orders all events, said I, your friend is happy,  
therefore be comforted." She eagerly inquired  
"were you a witness of his last moments?"  
was he willing sacrifice to a premature grave?  
was his hope bright?—and brighter at the  
close? "Relate all to me."—This I did on our  
way to my house, whether I persuaded her to  
accompany me. She listened with intense in-  
terest to a detail of his sufferings and conver-  
sation; and when I told her he was constant  
and fervent in prayer until the last moments of  
his existence, and that the last words upon his  
lips were "Yes, dearest Catherine, we shall  
meet above, where there shall be no more sor-  
row, no separation for ever," she exclaimed it  
is enough, oh! my Father, it is enough, surely  
"Thy property is always to have mercy."

Thus sweetly did she acquiesce in the deal-  
ings of her Heavenly Father, resolving patient-  
ly to wait till her change too should come.  
And thus let all who deplore the ravages or  
dread the approach of death endeavour to be  
already, waiting for the coming of their Lord.  
And if he come in the second watch, or  
come in the third watch, and find them so,  
blessed are those servants." O.

## A WORLD OF CHANGES.

I recollect the case of a black trumpeter, be-  
longing to a regiment quartered in America,  
many years ago, during a visit to that country  
by the Rev. G. Whitfield. He had resolved to  
give some interruption to that good man  
while he was delivering a discourse in the open  
air. At the hour appointed for the sermon, he  
repaired to the field where it was to take place,  
carrying his trumpet with him, on purpose to  
blow it with all his might about the middle of  
the sermon; he took his stand in front of the  
minister, and at no great distance. The con-  
course that attended became very great,  
and those who were towards the extremity of  
the crowd, pressed forward to hear more dis-  
tinctly, and caused such a squeeze at the place  
where the trumpeter stood, that he found it im-  
possible to raise up his arm which held the  
trumpet, at the time he intended to blow it.  
He attempted to extricate himself from the  
crowd, but found this equally impossible, so  
that he was kept within hearing of the gospel  
as securely as if he had been chained to the  
spot. In a short time his attention was arrest-  
ed and he became so powerfully affected by  
what the preacher presented to his mind, that  
he was seized with an agony of despair, and  
was carried to a house in the neighbourhood.  
When the service was over, he was visited by  
Mr. Whitfield, who tendered some seasonable  
counsels; and the poor trumpeter, from that  
time, became an altered character.

Equally sudden was the change effected on  
the character of a marine captain, ten or twelve  
years ago, who, returning to his lodgings on  
the evening of a Lord's-day, carelessly took up  
one of the Religious Tract Society's publica-  
tions which happened to be in his room; and was  
entitled "The sin and danger of neglecting the  
Saviour." When he had only read a few  
sentences he felt his mind deeply interested in  
the subject which it presented before him—as  
he proceeded the impression deepened, and be-  
fore it was ended he saw his most important  
concerns in a light in which he had never seen  
them before. He saw himself a responsible  
and immortal being; the world but vanity; God  
was manifested to him in the glory of his per-  
fections, and as constantly near; the Saviour  
as precious and altogether lovely. These im-  
pressions did not pass away, the happy effects  
continue to the present day, and I doubt not  
will continue forever and ever. Thus, in the  
course of a single hour, was he rescued from  
a ruined state, and received into a re-  
demptive, glorious and everlasting one; being brought  
out of darkness into marvellous light.

No less wonderful was a change both of  
faith and feeling, in the dying experience of a  
noted preacher of the gospel in the north, who  
died about sixty or seventy years ago. His  
mind, during the last hour of his life, being  
agitated by perplexing doubts and fears, he  
told those who surrounded his bed that while  
he had preached the gospel to others he feared

he himself should be cast away; but, to the  
great joy of his friends, just before he expired,  
he held up his arms, and exclaimed, "Victo-  
ry! Victory!" On saying this he closed his  
eyes, and died! How wondrous, and how  
happy the change!

Such varieties or diversities in the circum-  
stances and experience of mankind, necessari-  
ly forms parts of the wondrous plan of mercy,  
produced by the infinite mind of Jehovah in  
reference to his creatures, which will ultimate-  
ly bring a return of glory to him, far beyond  
our present conceptions. We view them only  
as children looking at a piece of most skillful  
mechanism, who wonder at the movement of  
this and the other wheel, but are not capable of  
comprehending the whole, or of perceiving the  
tendency of the different movements to effect  
the grand object which is to be attained by the  
construction of the machine. Now, I am called  
to believe that all things work together for  
good, whether I can perceive their operation or  
not, and to believe that what I know not now,  
regarding the divine plans and proceedings, I  
shall know hereafter, when the time comes, in  
which the proceedings of the Divine will shall  
be made manifest. Though the vision tarry,  
let us patiently wait for the time of its mani-  
festation; for such times and seasons God has  
most fully reserved to himself, and who dare  
dispute his right to do so?—London Tr. Mag-  
azine.

From the Philadelphia Recorder.

## JOY IN HEAVEN.

To those who have felt the realities of reli-  
gion, and have experienced its power on their  
hearts—who know that they are sinners in the  
sight of God, and have felt that "godly sorrow  
for sin, which worketh repentance unto salva-  
tion,"—how sweetly soothing is the voice of  
inspiration, when it declares, "that there is  
joy in the presence of God over one sinner that  
repenteth." How important, then, becomes  
the inquiry to every individual, while exami-  
ning his hopes for eternity; and when in the se-  
cret chambers of his heart, he discovers the  
deep-rooted malignity of sin, to know whether  
his repentance has been sincere—to know if it  
has been such, as to cause one thrill of joy,  
among the bright inhabitants of heaven. Once  
a lost sheep from the fold of God, the penitent  
believer feels that he can only be brought back to  
the Shepherd and bishop of his soul, "through  
repentance towards God, and faith in the Lord  
Jesus Christ."—Anxious and deep, then, will  
be the searchings of his heart,—importunate  
his prayers at a throne of grace,—and never, O  
never, will the awakened sinner rest satisfied,  
until he knows by sweet experience that he has  
repented, believed, and is found in Christ, not  
having his own righteousness, which is of the  
law, but that which is through the faith of  
Christ, the righteousness which is of God, by  
faith.—But does not the great adversary of  
souls, oftentimes endeavour to make the peni-  
tent to doubt whether his repentance has been  
sincere? Is it not one of his devices to whis-  
per in his ear, that all is not right,—that per-  
haps he has never repented, and that all his ex-  
perience is but a delusion?—Doubtless this is  
often the case—but the believing penitent  
should feel constrained not to listen to the sug-  
gestions of his enemy,—but casting himself at  
the feet of Jesus, his Redeemer, to tell him  
all his doubts and fears, to pray for the influ-  
ences of the Holy Spirit, and for such a measure  
of sorrow for sin, as will be most for his soul's  
benefit, and to the glory of God. O that Chris-  
tians were more prayerful—that they would  
bear in mind and act upon the words of our  
Lord Jesus Christ,—Watch and pray, lest ye  
enter into temptation. We pray, 'tis true, but  
how?—Do we ask in the exercise of a living  
and a saving faith, believing that we shall re-  
ceive the things which make for our everlast-  
ing peace, seeking them in the name of  
Christ Jesus our Lord? Did we so pray,  
doubtless we should receive an answer to our  
prayers—for the word of our Lord stands sure.  
Precious and very full of comfort are the prom-  
ises of the Gospel, and when pleaded at the  
mercy-seat, by the humble believer in Jesus,  
will never fail of bringing down an answer of  
peace.

## A MINISTER CONVERTED.

A Correspondent of the N. Y. Baptist Re-  
gister, after expressing his joy at the glorious  
results of christian benevolence and calling the  
attention of his brethren to the concerns of the  
Missionary Convention, says:

After I commenced writing this, the Regis-  
ter arrived. As I stepped into the room, one  
of the first things I heard, was my daughter,  
reading with deep interest, the conversion of  
Br. Brown, of Livonia, to the cause of missions.  
I could join with him and say, Strange, indeed,  
that in this age of the world, a minister could  
preach ten years, and not get his soul enlisted  
in the cause of missions. But I rejoice in his  
conversion at last. May his example have a  
powerful effect. May the God of mission-  
garity that such conversions may be multiplied,  
and that the time may speedily arrive, when  
there cannot be found such an inconsistent  
being as a Baptist minister opposing the cause  
of missions.

When a man has displayed talents in some  
particular path, and left all competitors behind  
him in it, the world are too apt to give him  
credit for a universality of genius, and to an-  
ticipate for him success in all that he under-  
takes. But to appear qualified to fill the de-  
partment of another, is much more easy, than  
really to master our own; and those who have  
succeeded in one profession, have seldom been  
able to afford the time necessary to the fully un-  
derstanding of a second. Cromwell could  
manage men, but when he attempted to man-  
age horses, he encountered more danger than  
in all his battles, and narrowly escaped with  
his life. Neither can we admit that definition  
of genius, that some would propose, "a power  
to accomplish all that we undertake," for we  
might multiply examples to prove that this defi-

nition of genius contains more than the thing  
defined, for Cicero failed in poetry, Pope in  
painting, Addison in oratory, yet it would be  
harsh to deny genius to these men. But, as  
man cannot fairly be termed a poor man who  
has a large property in the funds, but nothing  
in land, so we cannot deny genius to those who  
have discovered a rich vein in one province of  
literature, but poverty of talent in another.  
This tendency, however, to ascribe a univer-  
sality of genius to great men, led Dryden to af-  
firm, on the strength of two smart satirical lines,  
that Virgil could have written a satire equal  
to Juvenal. But, with all due deference to  
Dryden, I conceive it much more manifest,  
that Juvenal could have written a better epic  
than Virgil, than that Virgil could have written  
a satire equal to Juvenal. Juvenal has many  
passages of the moral sublime far superior to  
any that can be found in Virgil, who, indeed,  
seldom attempts a higher flight than the sub-  
lime of description. Had Lucan lived, he  
might have rivalled them both, as he has all the  
vigour of the one, and time might have furn-  
ished him with the taste and elegance of the other.—Lancaster.

To be satisfied with the acquittal of the  
world, though accompanied with the secret con-  
demnation of conscience, this is the mark of a  
little mind; but it requires a soul of no com-  
mon stamp to be satisfied with his own acquit-  
tal, and to despise the condemnation of the  
world.—Id.

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